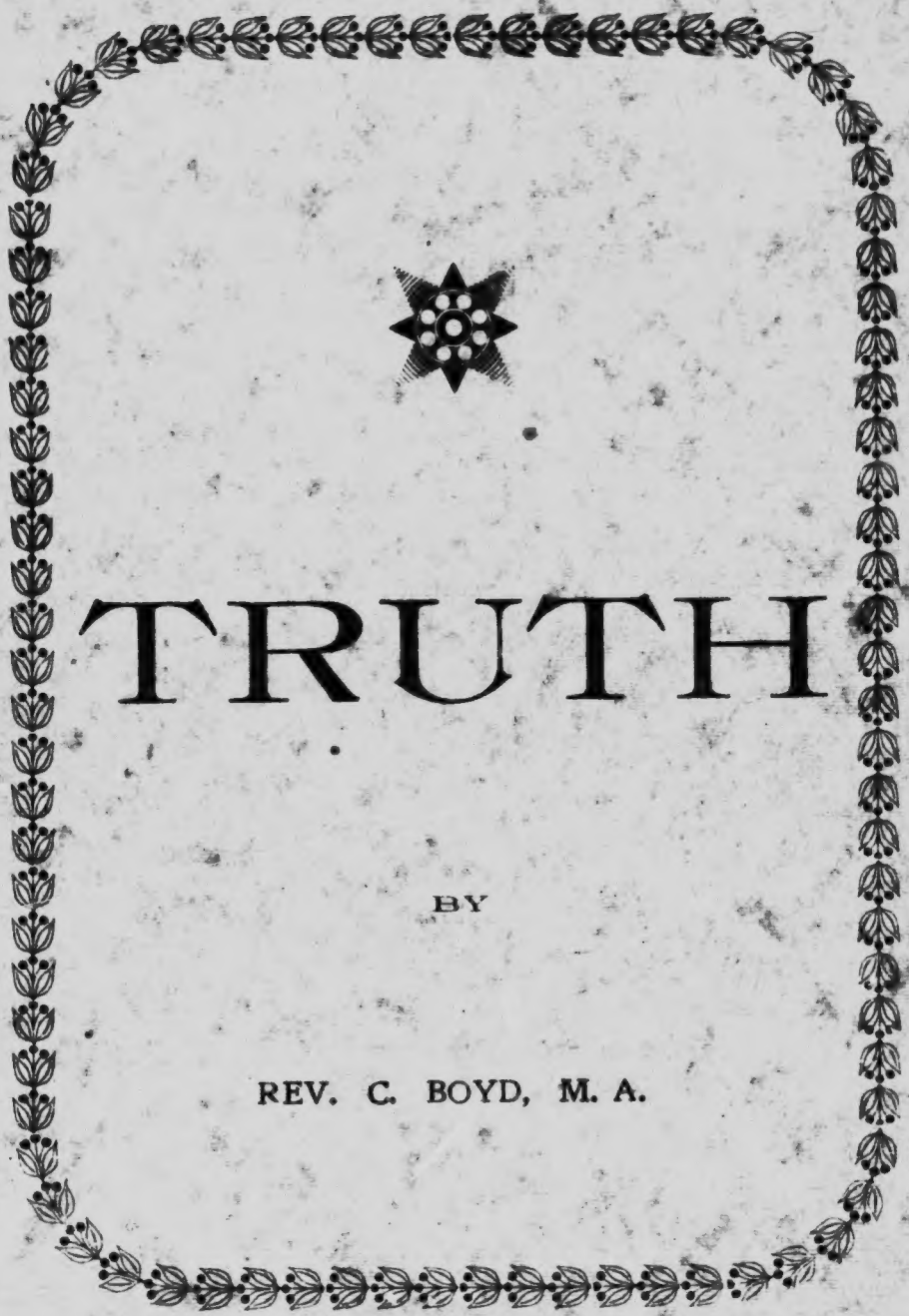

TRUTH

BY

REV. C. BOYD, M. A.

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REV. C. BOYD, M.A.

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"The discovery of what is true and the practice of that which is good, are the two most important objects of philosophy "

"We also believe and therefore speak."—2 Cor. 4 : 13.

"Belief without speech is cowardice. Speech without belief is hypocrisy. Truth is voice of God.'

"Thy word is truth.'

"The grand work of the Christian life is the transference into experience and activity of the truths which are found on the pages of the Word of God."

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.
The unwearied sun from day to day
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

"Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestial ball?
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice
Forever, singing as they shine
The Hand that made us is Divine.'

—*Addison.*

Revelation teaches that the universe came into being by the will and power of God. "The things which are seen were not made of things which do appear."

Berkeley assumes that ideas only are the direct objects of the mind's knowledge in sense perception. This is a false assumption, and from it he concludes that it is impossible that the mind should know that the material or external world exists, whereas we perceive the external world directly.

In the successive visions of creation communicated to man, the word "day" in the Divine mind may have been a symbol of a higher period—as seems to be required by what claims to be science. The limitation of evening and morning may have appeared so to the writer, without re-

ferring to the exact length of time. Professor Crouter states in his "Principia": "According to the idea maintained in this work, the earth was made in the time stated by Moses and it was unnecessary for the day to be longer than twenty-four hours."

The spectroscope discovers the same elemen[illegible] in the most distant stars as we have on our earth. In reading nature you discover order and harmony.

Any theory of evolution which does not explain the method of God's working in the production of the heaven and the earth is futile.

Noah Porter in his work entitled "The Human intellect," states that "These correlates space, time and God, are conceived as the conditions of the possibility of the universe, and the ground of its reality, and are therefore the first principles of everything that is and can be known. We do not demonstrate that God exists, but that *every man must assume that he is.*" We are not alone justified, we are compelled to conclude our analysis of the human intellect, with the assertion that its various powers and processes suppose and assume that there is an uncreated Thinker whose thoughts can be interpreted by the human intellect, which is made in His image.

The antiquity of man is, according to the Record, when he came from the Divine hand, and first breathed the breath of life. Angels were created before men.

"A thought or idea is the product of the mind." There are no innate ideas or ideas born with us, strictly speaking. The mind is made to think as the eve is made to see.

Intellect, divided into discrimination, retentiveness, agreement or similarity, with sensibility, and will, makes up all of the mind, it is said. Light from heaven comes to the intelligence, and love to the sensibility; the will obeys —then life is not in vain. This is to know, to feel and to choose, so as to please the Great Supreme.

Intuition is the seeing of truth directly by the mind, as "the whole is equal to the sum of its parts." "When the eye opens, it sees light;" when the mind acts, "it sees" a great intelligent first cause. Nature shows his being, his power and glory. Every eye may see his name shining in his works.

Revelation assumes his existence. "In the beginning God created the heaven and the earth." "The heavens declare the glory of God and the firmament showeth his handywork."

"His awful voice in thunder speaks
And whispers in the gale."
"There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Deity."

"Around and above us rise suns and systems, and I

doubt not that in every region of this vast empire, hymns of praise and anthems of glory are ascending and reverberating from sun to sun and from system to system, heard by Omnipotence alone across immensity and through eternity."

There may be some truth in any theory of Ethics which has been advanced, as the development, or utilitarian, or intuitional theory, of moral distinctions which asserts that "the knowledge is *immediate*, and its source is found within the mind itself;" but the great source of all Divine knowledge--though not the only source—is "original revelation continued among men in the form of tradition or instruction."

The laws of evidence, as in all other facts, proclaims the truth of revelation. Its history, its writers, its prophecies and miracles, its internal character and moral effects —all leave the greatest learning no room for doubt."

Its prophecies form a sketch of the history of the world, as connected with the progress of religion, from the fall of man to the consummation of all things. "In its historical, its prophetical, its devotional, and its moral parts, God had one uniform object; viz., to "make us wise unto salvation, through faith which is in Christ Jesus; and it is important that this view should be deeply impressed on our minds, if we wish either to inform ourselves or instruct others in the knowledge of its truths. It is the key to all

its treasures."

"Christianity exists and is to be accounted for." "Unbelievers who wrote against it did not pretend to any different origin." Christ rose again to die no more. Any other raised from the grave died again. "The chain of Christian writers is unbroken." The Divine authority of the New Testament established, establishes the divine authority of the Old Testament. Christ and His Apostles did set their seal to the divine and inspired original of the Old Testament. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." "God, who at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son." God, according to this statement, spoke to the fathers by the prophets.

"The Bible could not have been the invention of good men or angels; for they neither could nor would make a book, and tell lies all the time they were writing, saying, "Thus saith the Lord." when it was their own invention It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sin, and condemns them. We therefore draw this conclusion: The bible must be given by Divine inspiration."

What is meant by inspiration? "Holy men of God spoke as they were moved by the Holy Ghost." The

Divine guidance was such in regard to all essential truth as to make sure that the proper word would convey the thought fitted for it. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "The inspiration of the Scripture is *plenary* in this sense, that it contains all that it should contain, and omits all that it is not necessary to contain."

Rev. Prof. Huntington, D. D., of Auburn Theo. Sem., N. Y., writes in his notes: "What books constitute the canon of the Holy Scriptures is settled mainly by testimony. This proof is immensely more copious with reference to the Bible than with reference to any other book ancient or modern. This testimony is confirmed to all who read the Bible by its own peculiar characteristics, and even superseded to believers by the communications of the Holy Ghost. The inward work of the Holy Spirit bears witness by and with the word in the heart."

The history of a soul in its way from earth to heaven is in the Gospel. The mind should be saturated with the account of the Birth, Life, Death, Resurrection and Ascension of the Son of God.

In days of old Jehovah made known His will to men by theophanies, by dreams, visions, urim and thummim light and truth, and now all communication between heaven and earth has not passed away. When Jacob, Moses and

Manoah are said to have seen God "face to face," it was "in the person of Him who afterward became incarnate in Christ."

The church with the creeds and confessions must conform to the truth of God. It is safe to hold closely to the Holy Scriptures, and rejecting all party names, to seek for the union of men in every land as members of the Church of the Redeemer, as set forth in the Holy Scriptures calling upon all mankind to come into the "church which is His body, the fulness of Him that filleth all in all."

"From Greenland's icy mountains,
From India's coral strand."

to Terra del Fuego and Tasmania. "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.—Eph. 3: 21.

Christ is the Head of the church—the whole body of the Redeemed. "THE CHURCH OF CHRIST is "the Holy Catholic Church" (creed). "The Holy Church Universal" (prayer for the church militant and Litany.) "The mystical body of Christ which is the blessed company of all faithful people." "Communion service." It includes "all that in every place call upon the name of the Lord Jesus Christ our Lord."

"Where two or three are gathered together in my name, there am I in the midst of them."

"The faithful of each clime and age
This glorious church compose,
Built on a Rock with idle rage
The threatening tempest blows."

"One army of the living God,
To His command we bow,
Part of the Host have crossed the flood,
And part are crossing now.

Of those coming into the Church it is said:—"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

"THE BIBLE IS THE SOLE RULE OF FAITH: in opposition to the error that would make the bible and tradition the *joint* rule of faith."

"JUSTIFICATION IS BY FAITH IN CHRIST ALONE; that faith which leads men to observe all the commandments, and not to neglect the sacraments.

The Bible teaches "the SOLE AND EXCLUSIVE PRIESTHOOD OF JESUS CHRIST; in opposition to the sacredopal assumption which would convert Christ's ministers into an order of sacrificing and meadiating priests. (*Iepeis,*)"

"The wisdom and power of all men combined could never have given the predictions concerning Christ and

secured their fulfilment." One word from the book, one word from Christ is worth more than a volume of any teaching peculiar to any ism.

The words of the inspired Apostles bind the conscience as words of Christ. "And I will give unto thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven, and what thou shalt loose on earth shall be loosed in heaven."

"Thou art Peter, and on this rock will I build my church." That is on the confession of the faith of the Apostle. "Thou art the Christ, the Son of the living God." On this great truth as on a rock "will I build my church."

"Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." His servants, the Apostles, had the power to declare in His name that the sins of a sincere penitent were surely forgiven. Rev. J. C. Ryle, D. D., says: "I believe that our Lord conferred on His Apostles, in these words, the power of authoritatively declaring whose sins are forgiven, and whose sins are not forgiven, but nothing more." Whatever the power of the church and ministry is, it is declarative,—to declare according to His word the way in which men can be pardoned, sanctified and saved. Whatever is done in agreement with the mind of Him, and in obedience to His will, is ratified in heaven. But the ana-

themas of tribunals hurled against the faithful have been the work of Satan. The doom of any power, ecclesiastical and civil, against the redeemed is perdition. "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20.

It is not any mortal who absolves from all sin; it is "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy gospel." Therefore we may reject, as superfluous and erroneous, the form of words, "I absolve thee from all thy sins." In "The Ordering of Priests" we read, "Whose sins thou dost forgive, they are forgiven." So, according to this, in "The Visitation of the Sick," the priest says: "I absolve thee from all thy sins." Here a fallable individual applies to another person, not an apostle, Christ's words to His apostles, as in solemn mockery of truth.

In the "Articles of Religion," under No. 32, of the Reformed Episcopal Church, it is declared: "Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God but God alone. The blood of Jesus Christ only can cleanse us from our sins, and always we obtain forgiveness directly from God, whenever by faith in that blood we approach Him with our confessions and prayers."

To the redeemed family "who are born not of blood, nor of the will of the flesh, nor of the will of man, but of

God,"—"the kingdom of God"—the promise is made: "And the gates of hell shall not prevail against it." Even the power of death does not destroy their life with Him. "Whether we wake or sleep, we shall live together with Him."

In the New Testament we find that the church officers were: (1) Apostle, (2) Bishops or presbyters or elders, and (3) Deacons. Matthias, Paul, and, it appears, Barnabas also, were chosen as Apostles after His ascension, and apostolic delegates, as Timothy and Titus, were appointed in apostolic days, with no distinctive title other than that applied to any minister of the gospel, but they had the authority of office as superintendents in certain districts. At St. John's death there was left this properly appointed ministerial superintendency.

When the Apostles, as general superintendents with their supernatural power were dead, no class of men with supernatural power remained to take their places.

As the name primate is used for the chief minister of a church in a country or a part thereof, as in England and Ireland, the name president would be equally scriptural in such instances, as well as for the presiding officer of any synod without the common use of any distinctive title.

The word "bishop," at first designating any presbyter in charge of one or more congregations, may be applied to

any presbyter appointed as superintendent in a certain district, as at St. John's death. The church may exist in purity and perfection without the title prelate applied to any in office. I have a paper before me in which some genius in Canada repeats like a parrot what he was taught according to the wisdom of Italian prelacy. "They," meaning the ritualists in the Church of England, "claim to form a part of the universal church. We are of the opinion that their church is nothing but a Protestant sect like other sects." Alas! poor souls like Henry Martyn and Robert Murray McCheyne, with a great multitude of the faithful of every age and clime, shut out among the heretics forever. The ritualist takes this "opinion" and applies it to the "other sects." An error in the head leads to one in the feet. So it is also in regard to errors of past ages retained in confessions of faith and books of prayer. Such an error has no more right to claim toleration than one of recent date. One reason for want of harmony in a communion is that one party holds to errors hoary with age and another party holds to the book but repudiates the errors.

Revising the prayer-book in regard to many of its expressions favoring sacredotalism and ritualism, and giving up teaching that the church of Christ exists only in one order or form of ecclesiastical polity, would be in the direction of life and progress.

In the history of England, before the Restoration, Lord

Macaulay says: "Bishop Ponet was of the opinion that * * * the chief officers of the purified church should be called superintendents."

It is contrary to the spirit inculcated in the Holy Scriptures for any ministers in the church to form themselves into an upper or separate house and to be addressed as "lords." "The elders which are among you I exhort, who am also an elder, * * * neither as being lords over God's heritage, but being examples to the flock." I. Peter 5: 2.

The late Rev. Canon Henderson, D. D., of the Diocesan Theological College, Montreal, says, that he easily finds episcopacy, but can find no *imperative episcopacy in the New Testament.* The minister of the gospel is called of God, and recognized by the church of God.

"Timothy was invested by the apostle with independent personal power to select faithful men for the ministry and to give them a formal commission to teach. 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus and the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also. Thou, therefor, endure hardness as a good soldies of Jesus Christ.' II. Tim. 2: 1,3.

"He could not find, however, after a search of six and

thirty years, that episcopacy was set forth as the only legitimate form of government, or one without which grace could not be given except upon special or irregular terms." "To insist that the episcopate was an imperative institution was to attempt to defend the indefensible, and it was unquestionably indefensible to say that episcopacy was essential to the existence of the Church of God. It was but one of the forms of government under which the destinies of the church had been divinely conducted since the creation of man. The church of God had existed in times past without episcopacy, and therefore it might exist again, unless God Himself has commanded it otherwise."

What rule is essential to the existence of the church of God? Not any rule under which error is fostered and maintained with a spirit of vengeance and death. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
* * * * * their moans
The vales redoubled to the hills and they
To heaven."—MILTON.

It is said by a poet that the emigrants to Bermuda's eternal spring were "safe from the storms and prelate's rage." In this country, the land of the maple leaf, in such

a happy state, should be any theological school or individual acknowledged to be evangelical. Those that pretend to unchurch others who do not agree with them in all *their opinions* have no faith in their own actions and no one believes them to be honest.

"The practical effect of a belief is the test of its soundness." Wrong-doing hurts the conscience. "Nor ear can hear, nor tongue can tell the tortues of that inward hell."

One tries to unchurch the other with a farrago of nonsense, and frequently the mixture is sprinkled on poor mortals almost or altogether unconscious of its effects; for they still see the door of the one church of the one Bible open, and the way to heaven.

Point not to what has been called the "historic episcopate" as a model, with the terrible record of many of its members appearing to view in the blood-stained annals of the past; but to the scriptural superintendency left to the church at St. John's death. In this lies strength without the adoption of any of the errors sanctioned by the "historic episcopate" at any time. It is evident unto all men diligently reading the Holy Scriptures and ancient authors that that rule was not according to the claims and assumptions of hierarchy. Hierarchy was the product of after ages. Heathenism has a record of infamy, impiety, blasphemy and bondage. Was hierarchy assuming the prerogative of granting to others the power to forgive sins as

against God, in past time, always by word and deed against tyranny and tortures, burnings and massacres.

Men are to meet for public worship, to observe both sacraments, and to obey as the truth made known demands, until the end of time. "Then they that gladly received the word were baptized * * * and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The words of the institution of the sacred rites in the New Testament are to be adhered to—leaving the state of the recipient, young or old at the moment, to the Divine Omniscience. Any additional assertion is unnecessary, and may, as in the past, serve as a bone of contention, or it may contain error. The baptism of the Holy Spirit makes the baptism complete, and the individual baptized, a child of God, and an inheritor of the kingdom of heaven. Baptism is valid and according to the divine word, without adding, "This child is regenerate."

The late Archbishop of Dublin, Lord Plunket, and two other bishops, gave their sanction to the Spanish Reformer's prayer-book. But this omits, "seeing that this child is regenerate," "sanctify this water to the mystical washing away of sins," "whose sins thou dost forgive they are forgiven." It omits the word "priest" throughout the book. In the absolution of morning and evening prayer it omits the words, "to declare and pronounce." The Archbishop

defends these omissions.

It ought always to be remembered that there are two distinct things which the Lord Jesus Christ does for every sinner whom He undertakes to save. He washes him from his sins in His own blood, and gives him a free pardon :— this is his justification. He puts the Holy Spirit into his heart and makes him an entirely new man :—this is his regeneration. Thousands are darkening God's counsel by confounding baptism and regeneration. Beware of this. Marks of being regenerate or born again : I. John 3 : 9 ; 5 : 18 ; 5 : 1 ; 2 : 29 ; 3 : 14 ; 5 : 4." Rt. Rev. J. C. Ryle, D.D.

In the laying on of hands, the want of rightly believing on the part of any would invalidate the following statement in regard to them :—" Who hast given unto them forgiveness of all their sins." The Holy Spirit is promised in answer to prayer, not by the act of laying on of hands.

May there not be the same danger here as in the case of a " Protestant " who professes to believe that no man is " infallible," saying to one after another of those whom he has been exhorting, when they rise from benches or chairs in front of him, " you are converted, I will put your name along with the rest in this book," in place of referring them to the verdict of the Great Supreme, to the word and Spirit of God, that their heavenly citizenship may be tested, and their actions, their inward and outward obedience, judged daily by Divine Authority. Neither is there salvation for

any in thinking or saying we are the "elect," in place of "giving diligence," habitually, with all their might, to make their "calling and election sure." "But as He who hath called you is holy, so be ye holy in all manner of conversation: Because it is written. be ye holy; for I am holy."

Nor does salvation come to some from the fact of their being "immersed" when they "grow up," but in the reception of the "new heart," and the "new spirit within."

Why say always in the burial service, "as our hope is, this our brother doth," when there can be no real hope? "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14: 32.

"And so I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity." Eccle. 8: 10.

"THE REAL PRESENCE OF CHRIST IS BY FAITH IN THE HEARTS OF WORTHY RECIPIENTS OF THE HOLY COMMUNION: in opposition to the figment of the presence *corporally* or *spiritually* on the communion table under the form of bread and wine, after the consecration of the elements." It is not in agreement with the truth to construe any expression in a manner contrary to this. In reference to the words, "this is my body," "this cup is the New Testament

in my blood," throw not away common sense in reading and then try to support some theory held by those that hold to many errors. "The substantive verb is constantly used in the sense of signifying to represent," as, "The fine linen is the righteousness of the saints"; "I am the bright and morning star."

"There is one body—the church—the body of Christ, of which all true believers are members; one Spirit, one Holy Spirit dwelling in the hearts of all, and animating all; one hope, the hope of heaven through faith in the Divine Redeemer: one faith, unity of belief; one God and Father of all, who is above all, and through all, and in you all."

What is Divine Providence? God exercises a constant and minute supervision even when He works no miracles. He holds the reins of human affairs. "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father." The power that created sustains and controls.

The law of God and sin. God wills what is right. Not only outward acts, but the inward dispositions and desires must be in accordance with His law. From the abiding corrupt disposition—sin dwelling in me—Rom. 7: 7—come evil deeds. Mortals come into the world with a bias to evil. "And were by nature the children of wrath even as others." Man was not originally depraved. "God made man upright." In consequence of Adam's transgression his pos-

terity were placed in the legal standing of sinners. The judicial sentence in connection with "the offence of one," was condemnation. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Through Christ no one suffers eternal death but for his own sin. The depravity of mankind reaches the whole nature. "Dead in trespasses and sins."

"We are justified by faith alone out of pure grace, because of the sole merit, complete obedience, bitter suffering, death and resurrection of our Lord Jesus Christ, whose obedience is reckoned to us for righteousness. Such a true faith wrought in us by the Holy Ghost is also from its very nature a living faith, which necessarily will bring forth good works." Those that accept the blessings provided as offered in the gospel will be pardoned, *justified and saved.*

Real repentance is followed by lasting Reformation. Regeneration is the work of God in the soul—not a mere change of state. "Regeneration cannot be without repentance and reformation."

Rt. Rev. F. D. Huntington, D. D., in "Names and Elements of the Great Change": "Conversion signifies the entire result—the turning of the whole nature together from one state to its opposite." "Theological sects have

often tried to put one for the whole, and so have blundered into the worst practical errors.' In all, from first to last, is the moving power of the Holy Spirit, as Renewer, Quickener, Comforter and Sanctifier.

God calls on sinners to believe. He does not mock them by so doing; for a satisfaction sufficient has been made. "That He by the grace of God should taste death *for every man.*" "Many are called but few chosen." The chosen are they that obey the call to believe and obey the Gospel. Fallen man has of himself neither the power nor the will to turn to God, but God is ready to renew the will and enable the sinner to embrace Jesus Christ as He is freely offered in the Gospel. Many are called, but not embracing the call they are rejected, not chosen.

There is no force behind the will forcing the will to what is wrong. The will is the executive of the mind—that faculty by which we choose or forbear to do an action. There is no proof that it is always determined by what is called the strongest motive. Proof in a circle is assumed. The will is determined by the strongest motive; the will is determined by something: therefore that is the strongest motive. The will is determined in one case by the prospect of heaven, therefore it is the strongest motive; in another by the love of pleasure, therefore it is the strongest motive. This makes one thing at one time the strongest motive, and

at another time the weakest motive; or in other words asserts that what is the strongest motive is not the strongest motive.

The calling and election of the Christian Church is the calling and election of believers in all nations to be the people of God. To this end Christ came, "For of a truth against thy holy child Jesus, whom Thou hast anointed,—both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together,—to do whatever Thy hand and Thy counsel determined before to be done."

God's secret purposes are consistent with His revealed will. His revealed will in time reveals what was in His mind in the past eternity. His purpose is to save all believers and condemn all unbelievers; for it is written, "He that believeth shall be saved, and he that believeth not shall be damned." "Even as He has chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love.'

As it was in past days, so it is now. "They who ranged themselves on the side of eternal life professed their faith." As many as were ordained to eternal life believed." The faith united with salvation is also united with a christian life. The dealings of God with men in the work of redemption, "According to the eternal purpose which He purposed in Christ Je[illegible] our Lord," shows to the universe the perfections of H[illegible]aracter.

The divine purpose extends to contingent events. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." The purposes of Him "who worketh all things after the counsel of His own will," secure their end without interfering with human freedom or responsibility. God used the Assyrian to punish His people, "Howbeit he meaneth not so, neither doth his heart think so," of executing God's purposes, but it is in his heart to destroy and cut off nations not a few. His wickedness brought punishment on himself. "Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of His high looks." The guilt, as in the case of Pharaoh and Ahab, was his own. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man."

"It is a remarkable feature of the laws given through Moses to the Jews, that all their political institutions were made entirely subordinate to their religious; thus suggesting to the rulers of the world in every age on what alone the prosperity of any nation really depends. Reliance on Providence in the path of obedience was the foundation of their civil government. The counsels of their law-giver are all directed to this single point—*their obedience to the great Jehovah.*

Men may quench the Spirit and be lost. "Quench not the Spirit." Still it may be asked, could God bring such an influence to bear on all men as would infallibly lead to repentance? The question is irrelevant—not to the purpose; for He deals otherwise. It is not our part to find out what He could do, but to find out what He does do, and how He deals with men. God has all power, but we are apt to go astray when we speak of what He could do, and not of what he does. We may, regardless of Scripture, try to form plans for Him.

Is it possible for the christian to live without sin? It is possible to live without committing wilful sin—sinning when he knows he is sinning; but he still is imperfect when measured by the divine law, and has to pray, "Forgive us our trespasses as we forgive them that trespass against us." The law contemplates all creatures as having sustained no injury by moral lapse, and admits of no excuse for infirmities and mistakes of judgment, nor any degree of obedience below that which beings created naturally perfect were capable of rendering.

It is sometimes said God tells us to keep His commandments. Does He tell us to do what we are not able to do? Is it meant by asking this question that anyone on earth renders the obedience of a perfect Adam or a sinless Christ? Who made man unable? What made him unable? The

law of God admits of no excuse for fallen man when he renders himself unable through sin. The commandments are there to guide. The endeavor must be through divine grace to be and to do all that God requires. To measure men by the ability which sin has left them, and not to save by faith in Christ, would shut them out of heaven. Measured by the law Christ alone was perfect in Himself and in His life. Christians are not under the law to be saved by the law, for that is impossible, but they are under the law to make it a rule of life.

Sanctification carries on the christian life—the Holy Spirit removing ignorance and infirmity and error till the work is complete, and sinless perfection attained in heaven; hence the christian grows in grace and in the knowledge of our Lord and Saviour, Jesus Christ. The ignorance and, therefore, the mistakes of a being rendered infirm and imperfect through transgression are inconsistent with moral maturity, or entire sanctification. What, therefore, the Apostle contemplates in his prayer for the Ephesian believers: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" —is advancement in the christian life; and consequently on account of the perfect satisfaction and intercession of the Lord Jesus, through faith preserved blameless "unto the coming of our Lord Jesus Christ," when sanctification

will be complete, and sinless perfection attained. Neither the perfection of the first man, nor that of angels, is attained in this life. There is the perfection of sincerity, not the perfection of sinlessness.

"The believer is the subject of *two* sanctifications; one already and absolutely perfect, the other progressive. The first is that sanctification which all believers have in virtue of their union with Christ, by which they are eternally set free from the dominion of sin, and made holy by the holiness of His blood. The second is that progressive work of the Holy Ghost in the heart by which the believer is daily brought into closer subjection to the will of God. As there is a *complete* sanctification effected for us through the offering of the body of Jesus Christ, once for all, so also there is a *progressive* sanctification wrought in us by the operation of the Holy Ghost."—Rt. Rev. M. S. Baldwin, D.D.

Men are responsible for the state of the heart. They are under obligation to love God, and also to act from such love. The Holy Spirit strove with those finally destroyed by the flood, and with the impenitent Jews; "Ye do always resist the Holy Ghost." The destruction of the impenitent is attributed to their resisting the Holy Spirit. Hence the justice of God is manifested in their punishment. Those that are willing and obedient become so through divine influence, God working in them to will and to do; and they willingly giving themselves up to His service. It

is the willing movement of the sinner under divine power. Paul was not disobedient to the heavenly vision. The Jerusalem sinners resisted the Holy Spirit and sealed their condemnation. The final doom of man is owing to an evil heart that is made known in an evil life.

I. John 3: 9, and 5: 18, gives the ideal conception of the new life—such as that life is when perfected: "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God." Sin is contrary to this new life. "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Can a person once in a state of grace fall away so as to lose eternal life? There are solemn warnings against apostasy in the New Testament. "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins: but a certain fearful looking for of judgment." "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." It may truly be said, what is possible may never come to pass.

Is there any proof of the exclusion from divine mercy of one once a true believer? "Holding faith and a good conscience: which some having put away concerning faith have made shipwreck, of whom is Hymenaeus and Alexander: whom I have delivered unto Satan that they may learn not to blaspheme." He cast them out of the visible kingdom of Christ—out of the church. There was still, it is implied, an opportunity of avoiding further evil by turning from their erroneous and wicked courses.

It is by divine power any are made and kept faithful. The faithful will never perish, they will have eternal life. "And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand." "My Father who gave them me is greater than all: and no man is able to pluck them out of my Father's hand."

We are limited here to what appears to us within a little circle. We are obliged to trust for we do not fully know. "When shall we reach the point where our finite knowledge will grasp and comprehend all the plans of the infinite God?"

We reach out the hand and take a gift; we take salvation with the heart and soul. We must believe so as to shun all known sin, and to do all known duty. A boat will go down the river and over the falls without rowing, so to them that "neglect" there is no way of escape.

To one made new by the renewing of the mind everything will wear a new face, reflecting the light of heaven that illumes his soul, as the sea reflects the sun. He will find a new pleasure in the "pathless woods," he will feel a deeper rapture on the "lonely shore." "Beauty, God's hand-writing, in every fair face, in every fair field and flower, in every fair sky," will point him to One, the Fountain of all loveliness. "Nature is the glass reflecting God."

"Spiritual life begins with spiritual birth. 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' It is according to analogy or what we know of other parts of Scripture, to believe that water is mentioned as a TYPE of something deeper, and therefore not to be taken in its literal signification. The Word of God applied to the conscience by the Holy Ghost is the great and sole agency employed by God for the regeneration and salvation of man." Rt. Rev. M. S. Baldwin, D. D., in "Life in a Look." He utterly dissents from the opinion of those who say that by this word "WATER" we are to understand baptism.

Conversion is turning from an irreligious to a religious life. The beginning of this is the work of the Holy Spirit in the inner man. This in the heart runs through life. Those who rightly believe are sealed as belonging to Christ with the gift of the Holy Ghost—"sealed with that Holy Spirit of promise"—promised to all believers—"which is

the earnest of our inheritance." The Holy Spirit comes to all that ask. The reception of the Holy Spirit, with the blessedness which He bestows on those that follow His guidance, is a sure pledge and earnest of heaven. It is by "the washing of regeneration and the renewing of the Holy Ghost" that God brings within His church from age to age spiritual worshippers. Rightly believing is made known by life-long obedience to the Great Supreme. A new heart is a heart to love God. "A new heart will I give you, and a new spirit will I put within you, and I will cause you to walk in my statutes, and ye shall keep my commandments and do them." By His Holy Spirit He quickens, creating within a new heart, which is the "new man." "I will take away the stony heart out of your flesh and I will give you a heart of flesh." Believers put off the old man and put on the *new* man. The new man is "God's workmanship, CREATED IN CHRIST JESUS unto good works." "Of His own will begat He us *with the word of truth*." "Therefore if any man be in Christ, HE IS A NEW CREATURE; old things are passed away; behold all things are become new." "The body of this death," is the old dead body, is "the flesh," or carnal nature, is "the law of sin in the members," is the "old man." The victory is through Jesus Christ our Lord. The deliverance will be *complete* when He takes His people from this mortal state.

Rev. Lyman Abbott, D. D., says: "The heresy of here-

sies, worst of all heresies—labelled or unlabelled, that have corrupted mankind—is the notion that there is some way by which a man may get admission into heaven without purity, truth and love. Heaven is purity, truth and love. No man can get into heaven unless heaven gets into him."

"It is not permitted us here below to see the Eternal face to face, but we may measure the close of our own lives by the beginning, and enquire of our own souls how far they have progressed on that road toward perfection which the Son Himself told us must be our aim "Be ye therefore perfect as your Father in heaven is perfect." "This striving after perfection binds us on the one hand to God and His laws, and on the other to our fellowmen and their needs." "Are ye growing in love to Him? How shall we know? First, by knowing in ourselves an increasing and loving subjection to His will." "But I said that divine perfection does not content itself with personal perfection. We must look out upon the work as well as look in upon our own souls, if we would be perfect as our Father in heaven is perfect."

The redemption of mankind must set on fire the heart of Christian church. Millions are spent yearly for purposes worse than useless, or in the service of the tempter, which would in a short time send the gospel to every neighborhood in the world, build comfortable churches for those not

wealthy, and save the missionaries from life-long poverty. Cheaper churches might be built in cities and the remaining gold employed in erecting houses of worship in the country.

We may meet in the land of glory, in the "sweet fields beyond the swelling flood," those divinely benefitted by our means, our lives and prayers. It may be the redeemed Indian who once wandered through the woods and along the rivers of Columbia, the white-robed Hindoo from India's groves of palm, the blood-washed sons of Ham from Africa's "sunny fountains," many of "all nations, and kindreds, and people, and tongues."

The world is "reserved for fire" "against the day of judgment and perdition of ungodly men." We read of scoffers saying, "Where is the promise of His coming?" The finger of Omnipotence needs but to strike the match to produce the final conflagration. "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Beyond all there is a glorious vision of the blissful abode of the ransomed. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

"I am the resurrection and the life; he that believeth

in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

I know that I shall never die,
For Jesus now beyond the sky,
The resurrection and the life,
Tells me amid this fearful strife,
The glorious truth, with voice divine,
That joy unfading may be mine,
As once of yore beside the tomb
He spoke of deathless life to come.
My heart assents, thou Saviour dear,
And here I read my title clear.
The shade of death has passed away,
On my soul dawns undying day.
I stand and gaze on endless years,
And life with eye undimned appears;
Henceforth my theme on earth will be,
Jesus, who lives in heaven for me.